

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Sheph
his life for the
John

Hansen, Rev. A. K.
decks

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Easter Sunday

CHRIST THE FIRSTFRUITS

Epistle: 1 Cor. 15:12-21.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." v. 20.

Within the Corinthian congregation, newly turned from idolatry, were persons who as yet doubted the resurrection of the dead. They had regard for Christ, but did not realize that His resurrection was the pledge of theirs. They had received the words of Paul concerning Christ—that He died for their sins, was buried, and rose again. But some of these truths they did not fully grasp yet. The truth of the resurrection of Christ was mysterious to them. God's ways are still a mystery to carnal man. The Christian is glad that this is so, for carnal man will never by himself find a way out from the bondage of sin, but God through Christ has made a way.

The strikingly new fact of the resurrection of Christ is pointed out plainly here. Paul mentions a series of eye witnesses which would prove the fact to every one who was willing to be led. The gospel hinges on the resurrection of Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins".

The fact of the resurrection of Christ shows forth the power of God the Father who raised Him from the dead. It shows that His power is greater than that of Satan. It is true, Satan is strong. He had power to influence Adam and Eve to sin, and thus bring sin and punishment upon every human being who enters into this world. Down through time his influence for evil has shown itself mighty in keeping hearts alienated from the love of God, and in the service of sin. But God IS the stronger. In spite of the onslaughts of Satan which caused even the Son of God to go the way of suffering and death, the power of God won. God raised Jesus Christ from the dead, proving the fact that Satan had a superior. The victory was Christ's. Adam had brought death upon the race. Christ "brought life and immortality to light."

Among the Jews the firstfruits of harvest were very important. The harvest could not be gathered in until the first sheaf had been offered to God. The new wheat could not be used for bread for the household before the first loaves were offered at the temple. They were acquainted with "firstfruits". Paul now declares the great fact that Christ is the firstfruits. God could not receive the great harvest of mankind unto Himself before the firstfruits, Christ, had been brought. He died for our transgressions, but he was raised for our justification.

In the harvest following the firstfruits, the good grain would be gathered into the granary, and the tares and chaff destroyed. In the harvest of God, those who have believed in the Son will be gathered into His everlasting kingdom according to His word. For the children of God, the physical death

HE is Risen

An Eastertide

By Lucile McGregor Campbell

O world, by sin and grief and want molested,
O earth, by blood and tears and sorrow pressed;
O fathers, mothers, pierced in soul, unrested.
O sons of men in garb of war now dressed;
O little children, cast upon rough waters,
O aged ones who trek across lost lands;
O sorrow-stricken Christian sons and daughters—
Lift up your heads, and strengthen one another's hands.

For lo! upon a sure and cloudless morning
Pink buds will dot a bare and blackened bough,
And warm and sweet the winds will blow at dawning,
Though storms and thunder overwhelm you now.

He, too, felt spears in heart and palms and side;
You, too, like Him, shall know an Eastertide!

Far-Sighted

A farmer was walking over his farm with a friend, exhibiting his crops, herds of cattle, and flocks of sheep. His friend was greatly impressed and highly pleased, especially with the splendid sheep. He had seen the same breed frequently before but never had seen such fine specimens. With great earnestness he asked how he had succeeded in rearing such flocks. His simple answer was, "I take care of my lambs."
—*Scottish Magazine.*

Bargain

(A Miniature)

"Thirty pieces... I will sell,
I will sell them God!
Dare they think that they can hold
Stem of Jess's rod?"
Torch-lit swords reflect the kiss,
Pierce night with sorrow:
God escapes to self as God
On the blood-bought morrow.
Drenched, the silver-driven horse
Mocks the bargain with a rope.
—*Mabel Natalie Erickson.*

becomes but a sleep from which they shall waken with their glorious hope attained—re-united in eternal fellowship with the Savior. God had thus planned from the beginning that man should live in fellowship with Himself. By the resurrection of Christ that was made possible. Sin had been atoned for by His death. The powers of death and of hell were shown powerless against Him by His rising again. Powerless they are, also, according to His own word, against believers in Him. "The gates of hell shall not prevail" were Christ's own words concerning His church. The power of God which brought again from the dead, Christ the firstfruits, is equally great in behalf of every sinner who turns to Him for grace.

Dear Reader, at this Easter time may you permit the Holy Spirit to exalt Christ for you. May you see Him as your Savior, the firstfruits from the dead, the pledge of your resurrection to spiritual fellowship with Him here, and an eternity of peace and joy beyond the grave. Amen!
—*E. H.*

The Temple of Christianity

William A. Sunday

With the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, and walked down through the Old Testament art galleries where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel were hanging on the wall. I passed into the music room of the Psalms, where the spirit swept the keyboard of nature until it seemed that every reed and pipe of God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of kings, and caught the vision of His glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the Church. Then into the corresponding room where sat Paul, Peter, James and John penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory.

And then I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all!"

From the Luther League Scrapbook

A Wartime Intercession...

O God of love, Thine eyes look down
On blood-stained field and shattered town;
The widow's tears, the orphan's cry,
The wounded soldier's agony,
Are known to Thee; Thy children's woes
Are not forgot; their Father knows.

Great Judge of all, defend the right;
Cause right to triumph by Thy might.
Our righteousness we dare not plead;
Yet save us in our utmost need.
Our sins are many in Thy sight.
Forgive us; and defend the right.

For those we love, O Lord, we ask
That Thou wilt help them in their task.
'Tis Thine to save alive or kill;
Bring them safe home, if such Thy will.
And may they trust, amid the strife,
In Christ who gives eternal life.

Lord God of hosts, whose mighty will
Makes wrath of man to praise Thee still,
By this shed blood, these bitter tears,
Prepare the coming of those years
When righteousness and peace shall reign
O'er hill and valley, sea and plain.

Jehovah God, Thy promise stands,
Whate'er the fate of kings or lands.
Before the dawn the night grows dark.
Awake Thy church on earth to mark,
'Mid lust and hate, 'mid fire and sword,
The nearness of the Coming Lord.

By C. Urouhart, B.A.



VICTORY

"Nothing matters now but victory." This slogan vividly reminds us what is at stake in this war and arouses us to the utmost effort and the greatest sacrifice to attain victory. Without victory the prospect is gloomy. God make us worthy of a speedy victory and a lasting peace.

Now turn your attention to a struggle fought and won nearly two thousand years ago. Look at God's own Son Who became man for us. See Him set His face to go to Jerusalem; see His agony in Gethsemane; see Him reviled by man and forsaken by God as He bore the world's sin; see Him "enduring the cross and despising the shame." that He might buy us free. Thank God that nothing mattered to Him but victory. Thank God for Easter morning. "Thanks be to God Who giveth us the victory through our Lord Jesus Christ."

Now God gives victory through Christ. He offers it to you — victory over sin, death and the power of the devil—victory over temptations, doubts and fears — victory over the sin you have tried in vain to overcome by your own strength. God offers you victory. Make it your own by receiving it. With the hand of a living faith lay hold of the victory in Christ. "This is the victory that overcometh the world, even our faith."

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). This seems to be a description of the wholehearted earnestness with which the repentant sinner of John's day embraced God's grace and pardon. O, that men would thus seek that victory over sin today. Only when men make Christ's victory for them their own personal possession, by faith, will they have forgiveness and salvation.

The Christian life is a daily struggle against sin and a daily striving for victory through Christ — "That I might know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." (Phil 3:10-11)

There is a final victory. "He that overcometh shall be clothed in white raiment, and I will not blot out His name out of the book of life, but I will confess His name before my Father, and before His Angels." (Rev. 3:5)

Brother, "nothing matters but victory" — victory over sin through faith in the Risen Lord Jesus Christ. Strive for it as a daily prize until the victor's crown is yours forever.

—A. K. H.

He wants us to be perennial everbearing plants. —*Palmer Anderson.*

The SHEPHERD — HYRDEN

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We wish to bring to the readers of the Shepherd our greetings this Easter Season. May the resurrected Lord Jesus Christ live in each heart. It is the prayer of many hearts throughout our district that more and more of our people may say with assurance and conviction: "I know that My Redeemer Liveth."

If the Lord Jesus Christ, Our Resurrected Lord, is permitted to enter into human hearts then the blessings of the newness of life shall follow. God grant that souls may be saved and God's children strengthened throughout our District this festival season.

Obituary of Mrs. C. A. Nelson

Mrs. Christine A. Nelson was born December 23, 1866 in Wisconsin, U.S.A. She passed away Friday Feb. 2nd at the home of her daughter, Mrs. Elmer Haagenon, Kyle, Sask. In 1889 she was united in marriage to Axel Nelson, of Minneapolis, Minn. They moved with family from Irving, Minnesota to Canada 1909. Settled on homestead at Horse Butte. Her husband preceded her 1916. She moved to Kyle, Sask. 1926 where she lived until departure came. She was a Christian. A member of Clearwater Lutheran congregation. Funeral services were held on Tuesday February 7th conducted by H. F. Johnson.

She is survived by four sons, three daughters, seventeen grand children, one great grandchild, two adopted children, two sisters and two brothers.

Gifts in Memory of Mrs. Christine Nelson

\$5.00 to the "Shepherd" from Clearwater L. aid; \$3 to S.L.B.I. Mrs. H. Johnson \$5.00 to Missions from Hjentine and Charlotte Olson, Helen Sheldon, Mrs. Olava Haagenon, Haagen and Conrad Haagenon, Olga Nelson, all of Paynesville, Minn., and Mable Peterson, Hoffman, Minn.; \$10.00 from Mr. and Mrs. H. J. Moberg and family, St. Catharine, Ont. to Missions; \$10.00 from Mr. and Mrs. H. P. Hansen Jr., Willmar, Minn. toward Altar Bible; \$2.00 from Mrs. Christine and Marie Hansen, Willmar, Minn. Toward Altar Bible.

The Southern Alberta Circuit Luther Leaue are holding their "Rally Day" at Enchant from Saturday through Sunday April 7—8. Hostesses the Ibbestad and Enchant Luther Leagues, Pastor Olson's charge. Theme: "Christ Is The Answer."

The Southern Alberta Circuit are having their Spring Church Convention at Calgary, Pastor Borstad's charge, beginning Friday Evening and continuing through Sunday May 25—27. Pastor Milton Johnson of Edmonton will be the guest speaker.

The Southern Alberta Circuit Bible Camp meets from July 22—29 this year.

Christians who spend all their strength fighting other Christians have little energy left with which to fight evil.

One military problem is whether a boy of "teen" age is also of can-teen age.

In Memoriam for Anton Fjordbotten

For Bible Camp: Otteson's Family \$5; John and Mattie og Mor Orsten \$5.00; Mr. and Mrs. Albert Hansen and family \$1.00; Aslaug and Tillie Hansen \$2.00; Mrs. Hansen, Ted and Hilda \$2.00.

For Columbia Evangelical Lutheran Mission: Mr. and Mrs. J. Olson, \$1.00; Rev. and Mrs. R. Olson \$2.00.

For Bawlf Old Folks Home. Mrs. Joe Slettete \$3.00.

Missionaries Released

On February 20 news began to reach the Headquarters of our Church announcing the release of some of the Missionaries who had been in the hands of the Japanese. By February 23rd. it was possible to report that all the Missionaries held on the Philippine Islands had been granted freedom. It was an occasion of rejoicing throughout the church. Many prayers were answered. The missionaries released are: C. L. Hinderlie, Mrs. C. L. Hinderlie, H. A. Larson, Mrs. H. A. Larson, I Lerberg, Mrs. I. Lerberg, H. Loddigs, Mrs. H. Loddigs, Sr. Gladys Anderson, R. Gilbertson, Ruth Jothan, Esther Olson, Judith Skogerbo. O give thanks unto the Lord!

Do You Steep Your Seed?

Two laborers in God's harvest met each other once upon a time, and they sat down to compare notes. One was a man of sorrowful spirit, and the other joyous, for God had given him the desire of his heart. The sad brother said, "Friend, I cannot understand how it is that everything you do is sure to prosper. You scatter seed with both your hands very diligently, and it springs up plentifully, and so rapidly too, that the reaper treads upon the heels of the sower. I have sown," said he, "as you have done, and I trust I have been diligent. The soil has been the same, for we have laboured side by side in the same town. The seed has been of the same quality, for I have taken mine where you have taken yours—from the common granary of Holy Scripture. But, alas! my seed never springs up. I sow it, and it is as if I sowed upon the waves. I never see a harvest. Here and there I have discovered a sickly blade of wheat but small is the reward of my labours."

They talked long together, for the brother who was successful was of a tender heart, and therefore he sought to comfort his mourning brother. They compared notes; they looked through all the rules of husbandry; but they could not solve the mystery, why one was successful and the other laboured in vain.

At last one said to the other, "I must retire." "Wherefore?" said the other. "Why, this is the time," said he, "when I must go alone to steep my seed." "Steep your seed?" said the other. "Yes, my brother, I always steep my seed before I sow it. I steep it till it begins to swell, and germinate, and I can almost see a green blade springing from it; and then you know it is speedily grows after it is sown." "Ah," said the other, "but I understand not what you mean! How do you steep your seed, and in what mysterious mixture?" "Brother," said he, "it is a composition made of one part of the tears of agony for the souls of men, and the other part of drops of the cordial of confidence in God as the hearer of prayer: this mixture, if you drop your seed in it, hath a transcendent efficacy to quicken the growth of every grain, so that none of it is lost."

The other rose, and ent on his way, and forgot not what he had learned, for he too began to steep his seed. He spent less time in his study, and more in his closet; he was less abroad, and more at home; less with man, and more with God. He went to the field and scattered his seed; and he, too, saw a harvest, and the Lord was glorified in them twain.

C. H. Spurgeon.
"Faith and Fellowship."

Trials do not weaken us; they show us we are weak.

* * *

Alcohol never pays to the Government what it steals from the people. —Lord Snowden.

DET KORSVENDTE AASYN

Marineprest H. Arnholt Strand

Lukas 9:51: "Og det skjedde da det led mot tiden at han skulde optas, da vendte han sitt aasyn mot Jerusalem for aa dra der op."

Fastetiden kaller oss til aa dvele ved de ting som er aandelige og evige. Den ber oss om aa ta tid til aa reflektere over livets dypere betydning og dets sanne verdier for at vi skal kunne naa fram til en klarere bevissthet om aandelige plikter og privilegier.

Og aldri var en slik reflekteren mere bydende nødvendig enn i disse kritiske dager da konflikten raser paa sitt høyeste mellom to motsatte systemer — hedensk barbari og kristen sivilisasjon.

Fasten taler til vaart hjerte om det korsvendte aasyn, Jesu sjel vendt mot korset, for aa gaa hele den tunge vei for vaar frelses skyld. For en heroisk, grafisk maate aa si det paa, "...hans aasyn var vendt mot Jerusalem," vendt mot det sted hvor kjærlighetens plikt og offer kalte ham, hvor korset ventet! Og han gikk alene, tragisk alene. For ikke engang hans mor forstod ham. Han var forlatt av sine beste venner. Alene vendte han sitt aasyn, som flint, for aa gjøre Guds vilje.

Vi trenger den slags flint i oss idag. De hadde den — de første kristne. De ble stenet, fengslet, forvist, men ingen mishandling eller forsmeldelse kunne tvinge dem til aa forrade Kristus eller faa dem til aa inngaa noe kompromis med deres lojalitet mot ham og hans plan for aa frelse verden.

Her er vaar kristne tro naa. Den trenger aa bli gjenopdaget og gjenopfattet slik at den blir gjenstatnd for vaar inderligste hengivenhet. Vi maa ikke glemme i tider som disse at vaart demokrati og vaar internasjonale idealisme ble født av den kristne tro og kristendommens prinsipper. Og demokrati og idealisme maa søke næring og hente ny kraft fra det aasyn som vendte seg mot korset, og Kristi offer der, for det var dette offer som skapte dem, — dersom demokratiets idealisme skal makte aa avverge den totale ødeleggelse som en tredje verdenskrig vil resultere i.

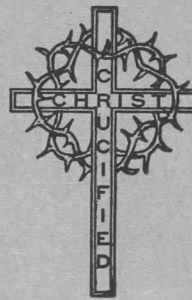
Fastens budskap kan bli for oss en kraft til nyskapning av vaar tro paa Kristus med det korsvendte aasyn slik at vi lærer aa vende vaart eget aasyn som flint mot de elementer og rørelser i tiden som truer Guds rikes interesser iblant oss og derved vaart timelige og evige vell.

Ennvidere vil vi da vende vaart aasyn mot de ting som er verdiløse og døde, det som forstyrrer og ødelegger, det som kaster trollspinten i øynene og hindrer oss fra aa se klart de vitale opgaver som venter paa sin løsning, de ting som tjener til vaar fred, det som svekker og tilintetgjør vaare beste anstrengelser og tiltak; smaalighet og selvtilfredshet; den opfatning at vaare problemer er bare av midlertidig natur. Noen nye laan. Litt mere penger for alle. Flere kommisjoner og konferanser og planer. Tragisk kortsyn. Jesus nevnte engang noe om at det var forgjaves aa sette nye lapper paa et gammelt klæsplagg.

Vaart dypeste grunnbehov er ikke for disse ting, hvor nødvendige de enn er. Heller ikke den tomme anger som endeløst gjentas under krigens følelsesmessige paa-kjenning og som forsvinner naar denne er forbi. Vaart grunnbehov er en gjenfødt, øket og frigjørende tro paa den Frelser som vendte sitt aasyn mot korset og gikk veien tilende.

Og hvert menneske som lar fastebudskapet om det korsvendte aasyn faa lov til aa skape den tro i sitt hjerte — det menneske blir Kristus-lik, idet det vender sitt aasyn mot de tyende, onde makter i verden som vil hindre at Guds plan legges til grunn for verdens frelse og fred. Det menneskes aand blir sterk som flint i fristelser, ikke vek og vaklende, fordi det bygges paa fast grunn og derfor blir en grunnpiller naar det gjelder a gjenopbygge en sønderbrutt menneskehet. Og for den enkelte sjel, mødig, saaret, brutt, blir et slikt menneske som et styrkens taarn, som skyggen av en mektig klippe i et øde land, svalende og husvalende, en havn i stormen.

Saa kommer det fra den Frelser som vendte sitt aasyn mot Jerusalem, Golgata og korset, og hvis reddende kjærlighet ikke vil la oss gaa — et sterkt, nytt kall ogsaa denne fastetid om aa komme til ham og motta forlatelse og fornyet tro, tro som skaper styrke som flint i aand og vilje og



Paaskeord fra Santalmissionens fader

Det er iaar 70 aar siden Santalmissionen blev stiftet, og nu da paaskehøytiden er nær bringer vi et avsnit av en meget personlig paaskepræken, som Santalmissionens fader, missionær Skrefsrud, holdt i Chicago paaskelørdag 1895:

Jeg var engang, som de fleste vet, en arm fange i et fængsel. Det er ikke en stor mand som staar foran eder idag, som nogen kanske tænker. Jeg er den største synder, som ikke er værd at være iblandt eder. Jeg er ikke værd at ærlige mennesker skal se paa mig, ti jeg har forbrudt mig baade mot Guds og menneskers love og blev dømt til 2 aar og 4 maaneders fængsel. Men det ydre fængsel var intet mot det aandelige fangenskap, hvori jeg befandt mig. Jeg trodde at jeg hadde syndet imot den Helligaand. I 2 aar ropte jeg forgjæves dag og nat tre og fire timer. Om nätterne laa jeg og vaandet mig som en orm og ropte at Gud skulde la et naadeglimt bli mig til del. Men det var mørkt. ESfter to aar kom jeg en nat rigtig i fortvivelse. Jeg hadde den nat bedt fire timer. Omkring klokken tre om natten tok jeg, træt av livet, en skarp kniv, førte den til min hals i den hensigt at ta mig selv avdage. Da lo djævelen, idet han mente, at jeg nu var vundet, og om han hadde faat mig til t utføre sin vilje, da hadde jeg været i helvede nu uten haab. Men Jesus tillot ham det ikke. Jeg var for dyrt kjøpt. Han lot mig erfare sine løfter, og jeg fulgte i min sjæl at han sa: "Gjør dig intet ondt. Jeg har betalt for alle dine overtrædelser!" Jeg kastet kniven bort, sank ned paa mine knæ og takket Frelseren, fordi han frelste mig. Fra det øieblik har jeg følt Guds fred i mit hjerte. Jeg har lidt meget, men aldrig har jeg angret den fred som overgaar al forstand. Og jeg har kjendt denne kraft, kraften av Jesu kjærlighet i mit liv, og jeg vet at jeg skal erfare den i min sidste stund ved hans naade, saa jeg kan si: Død, hvor er din seier?

Kjære venner, i stedet for at djævelen vandt seier over mig, vandt Jesus seier over mig. Og i stedet for at være i helvede, har jeg ikke alene faat lov til at omslutte Guds fred i mit hjerte, men jeg har faat naade til at peke paa denne Jesu Kristi kjærlighet for tusener og hundre tusener mennesker. Og jeg har ofte graatende lagt dem denne kjærlighet paa hjerte og bedt dem betænke at de har en udødelig sjæl, som enten skal gaa evig fortapt eller for evig bli salig, likesom jeg nu staar her og ber eder med taarer i øinene, at I, som endnu ikke er frelst, at I ikke maa gaa ut av denne kirke førend der fra eder maa opstaa en alforlig bøn til Gud i Jesu navn, at han maa frelse eder.

To videnskapsmænds vidnesbyrd.

Astronomen Kopernikus som opdaget det nye verdensbillede, var en troende kristen. Under hans billede i Torn kirke staar følgende selvbekjendelse:

"Jeg begjærer ikke den naade som Paulus fik, heller ikke den tilgivelse som Peter fandt, kun er det min inderlige bøn at jeg man faa en slik naade som du skjenket røveren paa korset."

Newton, som bl. a. opdaget inttrekningskraften, og som er anerkjendt som en av de mest epokegjørende astronomer og matematikere verden noensinde har hat, uttalte paa sit dødsleie:

"Alt det jeg vet har ikke meget at si. Jeg gleder mig over at jeg er ganske vis paa to ting, at jeg er en stor synder, og at Jesus er en langt større frelser."

Der er ingen sten, intet staa, ingen diamant, ja ingen ting paa jorden saa haardt som et ubodferdigt menneskes hjerte. —Luther.

gir mot til aa lenke vaar vilje til Guds hellige vilje slik at den maa skje og hans rike komme gjennom oss.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit
liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Andet Nr. i March, 1945



Paaskedag
Markus 16:1-8

"Han er opstanden, han er ikke her."
"Han er ousanden, store bud!
Min Gud er en forsonet Gud
min himmel er nu aapen!
Min Jesu seirrike død
fordømmelsernes pile brød
og knuste mørkets vaapen
O røst, min trøst!
Ved den seier som jeg eier
helled bever,
han var død men se han lever!"

Jesus døde paa korset langfredag. Ja død maatte han, om syndefaldet kunne oprettes. Gud krevde full erstatning for gjort brøde. Sit liv og blod maatte Jesus gi for menneskeltens synd. "Uten blodsgyldelse sker ikke forlatelse."

Men tenk om Jesus legeme hadde blit i graven og raatnet i Palestinas jord, hadde da hans død vert full forsoning for versens synd? Nei. Da hadde satan og døden seiret. "Jesus døde for vore synder og opstod til vor retferdigjørelse." Ved sin opstandelse har Jesus tilintetgjort døden og førte liv og uforkrenkelighet frem for lyset."

Paulus bruker sterke ord om betydningen av Kristi opstandelse. I. Kor. 15:13 fl. leser vi: "Men er Kristus ikke opstanden da er vor forkynnelse intet; da finnes ve vere falske vitner om Gud, fordi vi har vitnet om Gud at han har opvakt Kristus, hvem han dog ikke har opvakt saafremt altsaa de døde ikke opstaar. Ti dersom de døde ikke opstaar, da er heller ikke Kristus opstanden; men er Kristus ikke opstanden da er eders tro unyttig, da er i ennu i eders synder, da er altsaa de fortapte som er hensovede i Kristus. Saaledes ser vi av Guds ord at Jesus har ved opsttandesen seiret over all fiendens velde og lagt de mtil en skammel for sine føtter.

Alt detter har Kristus gjort for os. I Jesus Kristus er vor synd sonet, liv og salighet tilveiebrakt for alle mennesker. Gud var i Kristus og forlikte verden med sig selv saa han ikke tilregnet dem deres overtredelser."

Grunnet paa engelens budskap til kvinnene ved den aapne grav, "Han er opstanden, han er ikke her" kan Paulus utbryte: "Død hvor er din braadd? Død hvor er din seier? Men Gud vere tak som gav seier ved vor Herre Jesus Kristus!"

"Jeg er hodet, i er lemmerne" sier Jesus. Naar da Jesus er alle Kristnes hode, og vi lemmerne, da er det klart at vi ska engang i likhet med hodet opstaar fra de døde. Ved Jesus aapne grav har vi forvisningen om en evig seier over døden. Vi gruer vel for døden for den er den siste fiende som ska tilintengjøres. Ofte kommer dødsfrykten over os med angst og gru, men saa løfter vi troens øie til ham som selv har lit dødens kvaler og redsler i større maal enn noen annen, at han vil rekke os sin sterke og trøstende haand i dødens stunn. Vi sier med salmisten:

Herre Jesus du er min,
Jeg har dig i troen funnet
du er min og jeg er din
ti du har mig til dig bunnet,
søkt mig, kjøpt mig, vunnet mig
Jesus ta min sjel til dig."

Den grumme død er for den troende

overvunnen ved Jesus. Vel maa han døden legemlige død, men de blir for ham intet tap, men en vinning.

Han kan si med Paulus: "Ti for mig er livet Kristus, og døden en vinning". Fil. 1:21. Døden er en vinning idet ved døden den frigjorte sjel forlater legemet, sjelens jordiske hytte, og gaar hjem til Jesus, til de evige boliger som Jesus har beredt for sine. Se John 14:2-3. Aa fare herfra og vere med Jesus er saare meget bedre, sier Paulus.

Men legemet da? Er det intet tilbake aa haape for det enn tilintetgjørelse? Jo. Ifølge Guds ord er det klart at de troendes legemer ska i lighet med Jesu opstandne og forherligede legeme opstaar fra de døde og forherligees. Se. I. Kor. 15:43; II. Kor. 5:1-4; Job. 19:26; Dan. 12:2; Joh. 5:29-29; I. Kor. 15:21-22. Disse er noen faa steder av de mange som klart hanler om legemets opstandelse.

Her legger vi vore kjere til hvile i "dype grave og sorte kiste", men er det troende kristne, da lyser opstandelsens haap over deres grave. Vi vet ifølge Guds ord at deres legemer hviler der til opsttanedlesns morgen.

"Da treder Guds son til gravens hus
hans røst i al verden høres,
da brytes al stengsel ned i grus,
de dype havgrunne røres.
Han roper: Du døde kom herut:
Og frem vi forklaret møtes."

Ken ikke alle døde opstaar til evigt liv. Vi ska alle opstaar, men kun de som her i legement lev et og trodde paa Jesus ska opstaar til evigt liv. Jesus sier: Den time kommer da alle de i gravene ska høre hans røst, og de ska gaa ut, de ska gaa ut, de som har gjort godt til livets opstandelse, de som har gjort ondt til dommens opstandelse." Joh. 5:28-29.

Her møter vi igjen dette fryktelige skille mellen de troende og vantro. Det burde ikke vere saa, men saken er den at mange forsmaar frelsen som Jesus har for alle. "Den som tror paa sonnen har evigt liv; men den som ikke vil tro paa sønnen ska ikke se livet men Guds vrede blir over han. Joh. 3:36.

Det er absolutt nødvendig for os at vi lever vort liv i samfund med Jesus som er opsttandelsen og livet. Jesus sier: "Dette er min Faders vilje at hver den som ser sønnen og tror paa ham ska ha evigt liv, og at jeg ska opreise ham paa den ytterste dag. Joh. 6:40

Maatte denne paaskefest bli os all til rik røst og glede.

"Søde Jesus gi mi naade
ved din gode helligaand,
at jeg saa min gang kan raade
og veiledes ved din haand,
at jeg ei ska falle heri
uti dødsens svelg igjen
hvorfra du mig engang rykte
der du døden undertrykte."

Amen.

—O. J. M..

Paasketrøst i døden.

"Aa, hvor klokkerne ringer, søster!"

"Ja, det er paaskedag, Nils."

"Paaskedag — paske—dag —"

Et glad smil lyste op i det uttærede, bleke ansikt. Nils laa en stund med lukkende øine.

"Paaskemorgen, slukker sorgen —" nynet søster Elise sakte.

"Bær mig bort til vinduet, søster," bad Nils plutselig, "og luk op vinduerne, la klokkeklangen komme helt ind til os."

Søster Elise gjorde et leie istand ved vinduet. Gik saa ind efter gamle lods Hans —

"Kom og hjælp mig at løfte Nils, bedstefar," sa hun, — "jeg tror han skal hjem denne paaskedags morgen —"

"Aa nei vel —" sa Hans halvt beshyrtet.

Nils laa mat og stille en liten stund. Bedstefar sat og holdt hans haand og søster Elise sat paa den anden side. Aa, hvor dødsblek han var —

"Nu kommer skuten i havn snart, bedstefar," hvisket Nils.

"Er det stille og smult vand, gutten min?"

"Ja nu saa, bedstefar, — men du vet det har været stormfuldt nok — — syng om Jesus — jeg blir saa ræd — aa, hvor mørkt, hvor fælt det er — aa, bedstefar —" Gutten ropte ut i forfærdelse —

"Langfredag er over, Nils, det er paaskedag idag — hør klokkerne, hvor de jubler ut at Jeseus er opsttanden — —"

"Men jeg er saa ung, bedstefar — hvorfor skal jeg dø nu?"

"Jo før man faar lov at komme hjem, Nils, jo bedre. Den unges jordiske hams er ikke saa tung — den brister og sjelen rives lettere fra jorden end med os gamle. Tak Gud, du Nils, at du alt nu skal faa flytte over." —

"Men bedstefar, jeg har været styg — slem —"

"Ja, ja, Nils men Jesu blod renser din sjel — tro nu paa ham —"

"Bødt er brøden, død er døden —" Søster Elise sang sakte hvert vers. —

"Jesus — bødt er brøden —" mumlet Nils — "min brøde, bedstefar?"

"Ja ja, gutten min, din brøde ogsaa — husker du ikke slik som du lærte det: Han er saaret for mine overtredelser —"

"Ja, ja, ogsaa for mine —" — "Den som tror paa mig, om han end dør skal han dog leve" — hvisket bedstefar over ham. Nu lyste smilet igjen og i guttens ansikt. Hans øine fik et straalende uttryk — han haa likesom saa langt bort — "Morgensstunden, guld i munden — — for vor forsoner —" — "for min forsoner —" hvisket de dødsbleke leber —

Søster Elise og bedstefar vekslet et betydningfuldt blik.

"Syng," hvisket Nils fort og saa stort paa pleiersken — "Fagert i skare op vi fare, op vi fare fra grav i sky — Herren vi møter, Herren vi møter med lovsang ny—" "Herren, — Jesus jeg møter —"



— Kirkeklokkerne jublet ut budskapet om den opsttandne Frelser — mens englene bar en frigjort, rensset sjel op til Gud. —

"Priset være Gud — tak Jesus, for vi kan si: Død, hvor er din braad? — Du, Jesus, har tat alt det fæle bort. — Aa la nu ogsaa snart din tjener fare herfra i fred —" Bedstefar visket bort taarene som stjal sig ned av de furede kind. "Ja, nu er jeg ferdig til at legge op, Herre!" M. — ("Bymissionæren".)

Vort borgerskap er i himlene.

Av pastor Dagfin Zwilmeyer.

Hvor er vel de kristne i hjerterne skjønnere naar Jesus har sluppet sin varme derind. Da springer en blomst av det spirende grønne rose slaar rot i de søkende sind. [ne, Hvad ingen kan fatte hvad ingen kan skatte, har disse livaktig i sjerterne fundet at være som lyset i mørket oprundet.

Det synes som skulde de pjalter kun bære og være sin neste til spot og til spe. Dog er de som brude besmykket med ære, har Jesus i hjertet, er deilig at sei De vandrer med kronen for lammet og tronen, og stunder kun efter naar tiderne ender og prise sin Jesum med palmer i hender.

Saa svake de er skal de verden forsvare. De lever i himlen, paa jorden de gaar, og nyter den lykke i ytterste fare at vise hvad freden i hjertet formaar. Trods sorg og trods skade saa er de dog glade. Naar verden dem riktig tror øde og døde, da staar deres hjerter i deiligste grøde.

At springe i dale og bjerge tillike. Og gled dig du himmel, og fryd dig du jord. Du bærer Guds naades det deilige rike, hvor himmeriks roser saa hemmelig gror. Hvor er det dog herlig vidunderlig kjærlig at Jesus fra lyset saa lavt vilde gjeste, og evige roser til tornene feste.

Christians—Think On These Things!

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there anyone I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How many things do I put before my religious duties?
How does my life look to those who are not Christians?
Have I ever tried giving one-tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I donig anything I would condemn in others?

—Sheyenne District Messenger.
—Lutheran Companion.





Easter

By F. E. Leamer

Darkness veils the cruel cross,
The earth in tremors, sighs;
The Only Begotten, Lamb of God,
For sin of man is crucified.

The multitude that followed Him;
The mocking mob; have fled away;
The women only, sore, bereaved,
Remain afar to watch and pray.

As they watch two men appear
Kneeling at the Master's wounded feet;
In their devoted hands they bear,
Aloes and myrrh, incense sweet.

They take His body from the cross,
These friends of the Master good and true;
Anoint it with the aloes and myrrh,
And wrap it in linen soft and new.

Tenderly they lift it in their arms,
Tearfully bear it thru the gloom,
To the garden their Master loved
And place it in Joseph's empty tomb.

They go their way but angels come,
The Resurrection Day is near,
The women seeking at early dawn,
Hear the angel, "He is risen, He is not here".

*Death is vanquished,
Life has won;
Lives forever,
The Only Begotten,
The beloved Son.*

HONOR THE BRAVE

Those of us who have remained at home enjoying the relations and the occupations of times of peace can not realize what have been the experiences of our friends in the Armed Forces, and especially of those who have fought in the battles of land, sea or air. We are utterly unable to place ourselves in the position of the wounded and the dying.

All these, like ourselves, were made to live and to enjoy the blessings of wholesome living. They are sacrificing, or have sacrificed all that is life and its associations in the belief that it was their duty to do so. They have done it for others in unselfish devotion. They have done it in the belief that they were serving their country and their God. May God in His mercy be their comfort and their stay through Christ our Saviour.

In so far as it is possible for us to do so let us show our gratitude. Let us reverently remember the dead and tenderly care for the wounded and the maimed. Let us help those who come back to reenter comfortable civil life. It is to be hoped that every congregation is displaying an Honor Roll to remind those who pass by of them who suffer vacariously for them.

Let prayers be offered fervently and faithfully for all who are in the midst of danger and for the suffering and dying. God grant that their efforts have not been in vain. May He soon restore to the world a peace in harmony with His holy will.

N. Willison.

Chairman, Canadian Lutheran Commission for War Service.

* * *

You cannot master the Bible, but in seeking to master it, it will master you.

—Rev. E. C. Peterson.

Too often, alas, we regard prayer as a kind of magic to bring about changes which seem to us desirable without reference to the known will of God.

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

Meditation

Never in the history of speech have three words been uttered, which have been so important nor decisive for the world as these three words, "It is Finished." Truly it has been said that when these were spoken they struck terror into the devil and into the utmost recesses of hell. Truly also it is that, as the words were spoken, angels grasped their harps to accompany the song of the victory of the Lamb over His enemies.

Christ's task was completed; the power of sin was broken; atonement is made; redemption is completed. Fellow-Leaguers, all this He did for you and I that we might reap joy eternal. Oh, the depth of the love in our Father's heart when He gave His only begotten Son that we might have life and that we might have it more abundantly. May our praise and thanks for the finished work on Calvary's cross, flow unceasingly to Him, by whom we come to God!

—R. O. M.

President's Column

"What shall I do to be saved?" is yet one of the most — is it not *the* most? — important questions that can be asked by a human being? The answer is today the same as when the Apostle Paul spoke it, "Believe on the Lord Jesus Christ, and thou shalt be saved." But another question follows, "What shall I do, Lord?" Again the answer is clear and simple. It is Christ's answer: "Ye shall be my witnesses . . . Go ye, and make disciples of all nations."

Have all our leagues seriously faced the first question? Would it not be wonderful that we could confidently answer, "Yes, every leaguer has faced the question of his personal relationship to Christ and has claimed Christ as his personal Savior?" But sadly we must rather answer that many of our leaguers give no evidence in their lives of possessing Christ. They may be "good" — but they are good-for-nothing. There is no positive witness for Christ in their lives. Remember, it was Christ Himself who declared, "By their fruits ye shall know them."

Hence one of the chief emphasis in our Luther League work must ever be the challenge to repentance and faith. Every individual leaguer who loves Christ as his Savior should be concerned that he bring that challenge to others. Program committees should plan to stress evangelism in their group gatherings. Circuit leagues are urged to diligently promote such activities as will further our aim of holding and winning young people for Christ.

Since this is the primary aim of our Special Luther League Faith in Action Project, this is again brought to your attention. While not as complete a response as is desired has been received no answer to our recent articles and letters, yet the replies obtained have been encouraging. We have every reason to believe that the endeavor to place competent women as parish workers in strategic places in our district is meeting with success.

While as yet we have not achieved our hope of having a full time evangelist in our district, it is encouraging to know that in our general Luther League organization we now have a full time evangelist, Pastor S. D. Fauske. The son of missionaries to China, he has as a pastor been very active in Luther League work. May the Lord bless him in his new field of service. We look forward to the day when he will visit some of our Canadian leagues.

Recently was received the final report of our district's contributions to the "Youth for Christ" offering. The total was the highest in our history — \$951.23, or \$401.23 over our allocation of \$550.00. Twenty of our leagues were on the honor roll for making contributions of \$25.00 or over. Let us now face the responsibilities of this new year.

International Luther League day is set this year for April 29. At the meeting on that Sunday, or the Sunday closest to it, the work of our general organization should be emphasized and the "Youth For Christ" offering received. Could not our district

How to Read the Bible

Thousands of young people are making their first real acquaintance with the Book of books — the Bible. There is nothing that we need more in our day than an awakening to Bible reading — a world wide Bible revival.

In our Bible study let us be systematic. Dean Gray has rightly said, "There is only one law of Bible study and that is to read the Book and when you have read it, to read it again, and then sit down and read it some more, and by and by you will come to know the Book of Life."

The importance of reading the Bible consecutively may be illustrated by the example of a man who opened his Bible at random reading the first verse he saw. He first opened his Bible at Acts 9:6 and read "Lord what wilt thou have me to do?" He closed the Bible and opened it again at Matt. 27:5 and read "And he cast down the pieces of silver in the temple and departed and went and hanged himself." Again he closed and opened His Bible and this time he opened it at Luke 10:37 and read "Go thou and do likewise." And again at John 13:27 and read "That thou doest, do quickly."

These verses are all in the Bible but if we observe carefully the context, who is speaking and to whom spoken, the picture would be quite a different one. Always remember, Scripture interprets Scripture. Read God's Word systematically, consecutively and in praying for God's enlightenment upon His Word.

—C. H.

Twentieth Anniversary of Hope Luther League, Zion Congregation, Ryley, Alberta

The Hope Luther League was organized on September 28, 1924 under the direction of Pastor N. R. T. Braa. The anniversary program was held on December 10th, 1944. Rally services were held all day at the church.

At the morning service the pastor, Rev. Odland spoke on Luke 14: 16-24 stressing the danger of young people becoming tied up with this world's goods. A dinner was served by the Luther Leaguers in the church basement. At the afternoon session N. R. T. Braa spoke on Gal. 6:14 pointing out that we were not to glory in our achievements or accomplishments, but as a League to glory in Christ. Also at the afternoon session the president of the society, Martin Knudson gave a historical sketch of the accomplishments of the League. For the evening message N. R. T. Braa spoke from Exodus 12:12-13 taking for his topic; "When I see the blood, I will pass over you." The speaker emphasized that the only place of safety in this life is under the blood of the Lamb. Here, too, is the only escape from judgment.

The year 1944 was also the 25th anniversary of Pastor Odland's ministry. He was ordained August 3, 1919. At the evening rally service the Hope Luther League presented their pastor with a lovely gift. The League president spoke on behalf of the group.

This rally day brought great blessings unto the great audience. A special anniversary program bulletin was hectographed and distributed to the audience. On the front of the program for the day the emblem of the League stood out with this message "Grace Alone, Faith Alone, and The Word Alone." Special music was as follows: Mixed quartette: C. Lien, Mrs. M. Knudson, H. Mosby and C. Hovland; Duet: Mrs. Gunderson and C. Hovland; Ladies' quartette; Mixed quartette; Solo: Mrs. A. Bratrud; and Duet by C. Lien and Mrs. M. Knudson.

—M. K.

go over the top for its 1945 allocation of \$650.00 on that day?

It likely is generally known that the International Luther League convention scheduled for July 4-8 at Milwaukee, Wisconsin has been cancelled. Let us here at home carry on in intensive efforts in our Bible Camps, circuit conventions, and local leagues.

—G. O. E.

Report of Camrose Circuit YPLL Convention

The Camrose Circuit Luther League met in convention February 9-11, in the Camrose Lutheran Church. We are truly thankful to God for the blessings we received and may this convention go down to the honor and glory of God.

The Convention Theme was "Christ Is The Answer" with Acts 4:12 as text.

Pastor A. M. Vinge conducted Bible Studies with the theme "Christ Talks With Me", studying from the Book of Colossians. He showed us so plainly that Christ is the Head of all and that Christ is the answer to all our problems.

Mr. Martin Knudson, Ryley, Alta., spoke at the opening session Friday evening, on "I Talk With Christ". He showed us the important part prayer plays in our lives, that prayer is the key which unlocks the door to Christ.

The annual Business Meeting was held Saturday morning and the following officers were elected: President, Pastor E. B. Haave, Edberg; Vice-Pres., Martin Knudson, Ryley; Rec. Sec., Ardis Moe, Armena; Cor. Sec., Lily Loken, Bawlf; Treas., Nelvin Thronson, Kingman; Jr. Inter. Director, Mrs. A. E. Odland, Bawlf; P.T.M. Director, Alice Stolee, Dinant; Choral Union Director, Prof. E. F. Marken, C.L.C., Camrose; Directors: Mrs. Arthur Bakken, Wetaskiwin; Luther Olson, Bawlf; Stella Gunderson, Camrose; Gordon Kasa, Meeting Creek.

The Saturday afternoon session was divided into panels; the theme being "Christ Advises Me" with the following topics:

1. How Do I Know That I am A Christian — Hans Knudtson, Donaldia.
2. How May I Get More Out Of My Bible — Milton Rude, Armena.
3. The Choice Of My Lives' Work — Mrs. E. B. Haave, Edberg.
4. The Luther Leaguer and His Possessions — Lily Tunem, Wetaskiwin.

At the Saturday evening session the topic "Christ Teaches Me through the Bible Class" was prepared by Pte. Stanley Rude, and due to his posting to Eastern Canada Friday, Mary Johnson, student of C.L.B.I. read the topic.

Miss Wildie Davis, student of C.L.B.I. spoke on "Christ Teaches Me in the Care of my Body."

Prof. G. Moi, principal of Camrose Lutheran College brought a challenging message on "Christ Points Me to Others".

Sunday afternoon the Choral Union under the direction of Prof. E. F. Marken contributed messages in song. Miss Judith Ree, teacher at Camrose Lutheran College gave an interesting message on the "Music of our Lutheran Church" bringing to our realization how richly God has blessed our church with hymns.

At the closing session Sunday evening Mr. Adolph Odland, Bawlf, Alta., brought a challenging message on "Christ Puts Me to Work". God wants us to work, He is calling us to enlist in His service, He has a place for each one of us. The whole world cries out for Christ and Christ is the Answer.

Also at this closing service the Installation Service of the new officers took place, Pastor S. J. Rude of Armena parish officiating.

Music throughout the sessions was contributed by the various local leagues. The Camrose Lutheran College choir under Prof. E. F. Marken's direction also sang two selections Sunday evening.

—Contributed.

